

CHURCH AND STATE

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Private Bills 'Reward' Nuns for Law Violation

The private immigration bill is a "useful device of free government" which has been "abused" for the benefit of the Roman Catholic Church, a Washington correspondent declares in the April 14 issue of *The Christian Century*. Refugees from totalitarian countries are properly admitted to the United States by means of this device, the correspondent avers, but he points out that at least 71 bills have been introduced in the 83rd Congress to aid about 150 non-refugee Roman Catholic nuns who have deliberately violated the immigration laws. President Eisenhower has signed several of these bills.

Under Discipline

The 150 nuns came to the United States between 1947 and 1951 on six-month visitors' permits, swearing that they intended to stay no longer. Each, however, applied for and obtained six to twelve-month extensions after expiration of the first permit. After the period of grace was up, they still remained in the United States in violation of the McCarran-Walter immigration act, and in the face of deportation orders against them under terms of that act. "Being under discipline," the *Christian Century* article observes, "they could not act in this way except on orders of their superiors."

These "superiors"—the Roman Catholic bishops—insist that it would be a "moral outrage" to deport the nuns, who, they say, are "noble servants of Christ who ask nothing for themselves and seek only to serve others." *The Christian Century* asserts, however, that the ecclesiastical pressure in these cases stems from "the fact that the Roman Catholic Church is experiencing increasing difficulty in persuading young American girls to enter nunneries." Further, the "shortage of nuns threatens the future of the parochial school system and of other institutions of the church, many of which could not be main-

tained if the church had to pay the salaries lay people would require." Devout and overpopulated Italy, which "is still producing more 'vocations' for the church than are needed there," is therefore looked upon by the American bishops as a source of recruits for church work over here.

Under the McCarran Act, the annual Italian immigration quota is 5,645, but the church finds it inadvisable to work through the quota for important reasons which *The Christian Century* states as follows: "The difficulty here is that great numbers of Italians desire to come to the United States, and the delay is long. Another answer would be for the church to ask for preference under the immigration laws. But if special privileges were asked for clergy or nuns, the church would be embarrassed in its efforts to oust American Protestant missionaries from Italy. It might find Congress demanding reciprocity of treatment. A third answer might be to bring the nuns in under the August 1953 legislation, which admits 60,000 persons from Italy over a three-year period. But the law provides that most of these immigrants must be refugees and the rest persons with relatives here. It would need stretching to cover people already here." The church's approach, therefore, is to prevail upon Congressmen to introduce private immigration bills by the score, each one a "favor" to influential constituents, *The Christian Century* concludes.

The Washington correspondent's article specifically examines several cases affected by the private bills and brings out some interesting sidelights. Among those mentioned is H. R. 828, sponsored by Rep. Thomas J. Lane of Massachusetts, which would "confer eligibility for citizenship upon Dr. Vincenzo Guzzo, a physician who is employed by J. M. J. Bon Secours

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New Postage Stamp To Set Precedent?



For Rep.
Rabaut, this
new stamp
opens a door
(see story).

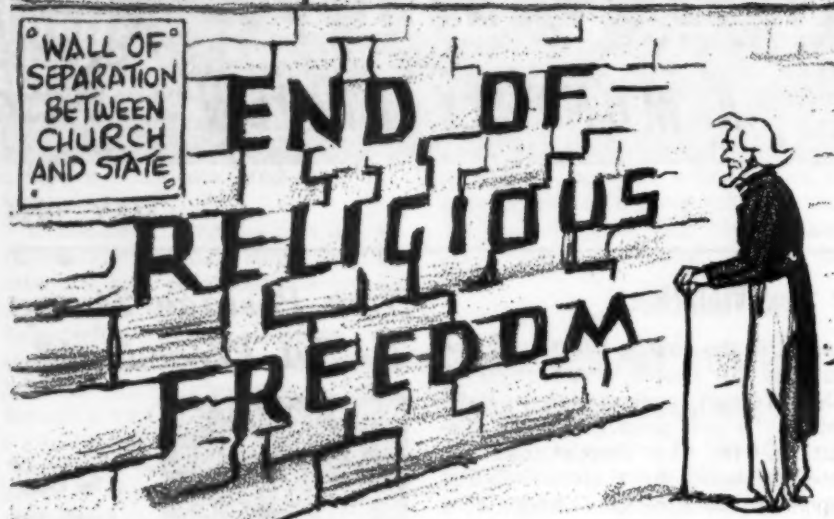
Presidential launching of the 8-cent Liberty Stamp on April 8, the first regular stamp to carry the motto, "In God We Trust," raises a question: Will the stamp set the precedent for others embodying religious belief, and for other acts of government in aid of religion?

Hopeful that the Liberty Stamp will start a new trend in American philately is Representative Louis C. Rabaut of Michigan, who declares in the *Congressional Record* (Appendix) on April 14: "The Post Office Department is to be complimented on the issuance of this stamp and I hope it witnesses the adoption of a policy with regard to new issues which will make our postage stamps true symbols of the history and traditions of our Nation." Other innovations desired by Rabaut are: a Marian Year "world peace prayer" stamp, use of the "In God We Trust" motto on all post office cancellation marks (H. R. 4308), and the insertion of the phrase "under God" in the pledge of allegiance (House Joint Resolution 243).

A protest against using the government as a promotion agent for religious slogans was issued by the American Humanist Association in a letter of March 31 to Postmaster General Arthur Summerfield. Attached to the letter was a statement of President Theodore Roosevelt explaining why he had authorized the issuance of a

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IF TOO MANY CRACKS DEVELOP—



'Duped' by Falsehoods, Says Oxnam of Committee

Thinking men must admit that, if we use undemocratic means to preserve our democracy, we, in the act of so doing, destroy that very democracy. This study of the special House Committee for the Investigation of Un-American Activities indicates that the said Committee was neither an ideal nor a desired means of exposing subversive activities. It did not wholly fail in its endeavors, but, with different methods and better procedure, it could have performed far more efficient service. Hence, without disparaging the accomplishments of the Committee or impugning the motives of any person connected with it, it must be admitted that the history of the Committee reveals it to have failed in its essential purpose. It stands in the history of the House of Representatives as an example of what an investigating committee should not be.

These words by Father August Raymond Ogden are quoted by Methodist Bishop G. Bromley Oxnam in his new book, *I PROTEST: My Experience with the House Committee on Un-American Activities* (Harper, 186 pp., \$2.50). Father Ogden's study, published by the Catholic University of America Press, dealt with the record of the old Dies Committee in the years 1938-1944. Bishop Oxnam's book deals with the issues raised by the current Committee's use of unevaluated "derogatory information" concerning himself and many other prominent citizens. Bishop Oxnam comes to the conclusion that Father Ogden's words are still applicable, and that improvements in the Committee's methods, such as those advocated by the priest, are still

badly needed. Here he quotes again from Father Ogden:

... Certain rules would have to be adopted. Among these would be a prohibition preventing any member of the committee, even its chairman, or any persons connected with it, from acting in its name or releasing any information unless the action had been approved by a majority of the full committee. Steps would have to be taken to rule out hearsay and unreliable evidence by sifting the evidence and testing the credibility of witnesses in executive session. . . . In the hearings, no accusations would be permitted unless accompanied by proof. In all such cases, the accused individuals or organizations would be accorded an opportunity to appear before the committee within a reasonable limit of time. Cross-examination of all witnesses would be insisted upon, regardless of the type of evidence produced or the character of the witnesses. . . . It would have to have a system of procedure based upon respect for the individual rights of all citizens and consonant with the American tradition of fair play.

As a result of his now-famous appearance before the Committee on July 21, 1953, Bishop Oxnam's Congressional accusers found themselves backing down from their basic charge that he had Communist sympathies, and resorting instead to the tactic of chiding him in gentle and fatherly tones for having allowed himself to be "duped" by "front" organizations. In this book, however, the bishop again shows that his grasp of political and social realities is and has been far more profound than that of many Committee members. If anyone was "duped," it was the Committee members who relied on what Oxnam calls the "shoddy" materials furnished them by "incompetent" in-

vestigators. He cites many examples, of which the following is perhaps as typical as any:

"[One item of derogatory information] lists me as belonging to the American Round Table on India. It also lists Governor Thomas E. Dewey among the suspect. I had never heard of the American Round Table on India until I saw it listed in Chapter X of John T. Flynn's widely circulated book entitled *The Road Ahead*. I checked and found that this allegation had been reprinted in numerous reports by self-appointed sleuthing or superpatriotic organizations. The listing of a lie in a report by a State Committee on Un-American Activities or by the Committee on Un-American Activities of the House of Representatives is printed and reprinted, without investigation by such private agencies. . . .

"The shoddiness that characterizes such [Committee] 'investigation' would not be tolerated in business. They confused this Round Table with the International Round Table, over which I had presided at the Princeton Inn, and which was attended by responsible church leaders from many countries, among them John Foster Dulles, Henry P. Van Dusen and Roswell P. Barnes."

Church Defies Ban

Trustees of the First Unitarian Church of Memphis, Tenn., voted recently to sponsor a showing of the Charlie Chaplin motion picture, "Carmen," in spite of a ban ordered by Chief City Censor Lloyd T. Binford on the ground that Chaplin (not the picture) has a defective "character."

Church and State

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CHURCH AND STATE

NEWS From Far and Near

◆ A hospital jointly operated by municipal and church authorities is planned for the city of Whittier, Calif., and surrounding communities. Making the announcement for the Los Angeles Presbytery, which will participate in the project, Chairman James T. Mordy of the presbytery's hospitals committee stressed that the hospital will serve all persons without regard to sect, race, color or creed. Construction is scheduled to begin within a few months, and the completed hospital will be housed in a 3-story building with a 100-bed capacity, costing approximately \$1,500,000.

◆ Police of Zurich, Switzerland, recently forced Father Johan Cassutt, a Jesuit priest, to "confess" that he acted "contrary to law" in celebrating Mass at the village of Horgen. Jesuits and "their affiliated societies" are prohibited by the Swiss Constitution of 1874 from proselytizing in churches or schools. The Catholic Popular Party is leading a campaign to secure equal rights for members of their church in the country. If they read the news from Italy, Colombia and Spain, they must often pause to reflect sadly that the discrimination they suffer in Switzerland is only a counterpart of the rigorous repression practiced by Roman Catholic governments against non-Catholic sects.

◆ The new "World Calendar" proposed by the World Calendar Association, Inc., has been attacked in a pamphlet by Alvin W. Johnson as a "threat to personal liberty." According to Johnson, the proposed calendar, going into effect on January 1, 1956, would substitute so-called "blank days" for leap-year day and the regular 365th day, and "would mean that throughout the last six months of this strange year, millions who regard Sunday as of particular religious significance would find it falling on the so-called Saturday of the new blank-day World Calendar." Johnson contends that there would be disruption all around, for both Sunday and Saturday observers, and also for groups having certain observances which fall on Friday. His pamphlet is published by the International Religious Liberty Association, Washington 12, D. C. . . . In New York City, the League for Safeguarding the Fixity of the Sabbath (a rabbinical group) has also gone on record against the proposed World Calendar.

◆ Governmental action against alleged abuses by foreign missionaries has been threatened by the states of Uttar Pradesh and Madhya Pradesh, both in India. The missionaries, on the other hand, charge that their activities are being unfairly interfered with. In Uttar Pradesh, Home Minister Sampurna Nand told the Assembly that American missionaries, in particular, were frequently accused of engaging in "political" activities. He quoted a charge by Deputy Speaker Hargovind Pant that some missionaries were using radio transmitters for "political" purposes. In Madhya Pradesh, in addition to the charge of "political" activities, another charge is made that the missionaries "convert illiterate aborigines" by means of bribery and other "fraudulent" methods. Another phase of the debate was reached when Roman Catholic Archbishop Thomas Pothacamury disputed figures used by Indian Home Minister Kailas Nath Katju purporting to show that the number of Christian missionaries in the country had substantially increased between 1947 and 1952. Archbishop Pothacamury declared that the five-year increase amounted to only 121.

◆ Father James Keller, M.M., has been awarded the 12th annual Signum Fidei (Defender of the Faith) medal by the LaSalle College Alumni. Father Keller is the founder of the Christopher movement, which recruits "good" people for entry into government, newspaper, radio, television and other vital fields of endeavor, with the expectation that Roman Catholic policies may thereby come to exert a dominant influence in our society. Officially, though, the Christophers claim to be non-sectarian.

◆ A Jersey City, N. J., priest estimates that \$20,000 to \$50,000 extra annual income will accrue to many Roman Catholic churches as a result of the recent legalization of "charitable" bingo.

Subsidized Hospital Hears Cushing Rail at 'Statism'

"Statism, socialism and secularism" were named as the most formidable evils of contemporary society by Boston Archbishop Richard J. Cushing in a recent address dedicating St. Vincent (Roman Catholic) Hospital at Worcester, Mass. Ironically, the very hospital he was dedicating had been granted \$250,000 in federal aid funds under the Hill-Burton Act (December 31, 1953 *Hospital Facilities Division Report* of U. S. Department of Health, Education, and Welfare, p. 13).

The existence of this quarter-million-dollar government subsidy did not stop the archbishop from extolling the sectarian hospital as an example of independent, voluntary, humanitarian endeavor. "[The] facts" he said, "add up to a very sobering proposition: private initiative, private responsibility, action, independent of the state on every level, will all survive only if men and organizations retain sufficient self-consciousness and autonomy to resist the tendency of organized civil society to absorb all things to itself. . . ."

"We can assure all who love freedom that they will find in Catholic hospitals allies determined to resist any trend toward totalitarianism and collectivism in social and medical service. The religious hospitals resist such trends, as do religious and other private schools in the world of education, and by their resistance they make a mighty contribution to the political well-being of the community as a byproduct, so to speak, of the religious and spiritual work that they primarily intend."

Devoting part of his address to the history of religious medical institutions, Archbishop Cushing observed:

"The religious hospitals of Germany suffered serious persecution and heartbreaking discrimination from the German state, but these proved to be blessings because they placed the hospitals of the church outside the corrupting influence of an antireligious and non-spiritual regime."

Congressman Harold D. Donohue of Massachusetts later placed the archbishop's "inspiring address" in the *Congressional Record*. (If officials of Roman Catholic hospitals in the United States were really to be "inspired" by Archbishop Cushing's anti-"statism" views, they would return to the U. S. Treasury the many millions of dollars which they now receive from it.—*Editor's note.*)

Adenauer Upholds Validity Of Hitler-Vatican Accord

All the states of West Germany will have to honor the 1933 Concordat between the Holy See and the Adolf Hitler government if Chancellor Konrad Adenauer has his way. The Adenauer government has intervened in recent disputes in the states of Baden-Wuerttemberg and Lower Saxony, demanding that the state governments abandon proposals for establishing inter-denominational as opposed to "confessional" (denominational) schools. "The Federal government, in agreement with the almost unanimous opinion of German experts of international law," declared the government's last annual report, "has taken the stand that the Concordat, especially its school provisions, is binding on both the Federal Republic and its individual states."

As part of its series of Documents of Tyranny, *Church and State* here quotes excerpts from the church-state agreement which is now being revived in West Germany. Article 21, in particular, is in significant contrast with the Virginia Act for Establishing Religious Freedom, reproduced in the April *Church and State* as the first of the Documents of Freedom series. Where Jefferson, author of the Virginia Act, wrote that even the forcing of any man "to support this or that teacher of his own religious persuasion" is an infringement of religious liberty, Article 21 of the German Concordat states:

Instruction in Catholic religion at elementary, middle and higher schools is obligatory for Catholic pupils and will be given in accordance with the principles of the Church. . . . The subject matter and text books for religious instruction will be selected in agreement with the Church authorities. To these authorities opportunities will be given by the school boards to ascertain whether pupils receive their religious instruction in accordance with the demands of the Church.

Other highlights of the Concordat provide:

ARTICLE 3: To maintain the good relations between the Holy See and the German State as heretofore an Apostolic Nuncio will reside in the capital of the German State and a German ambassador will reside near the Holy See.

ARTICLE 5: In the exercise of their spiritual activity the clergymen in like manner as the government officials enjoy the protection of the State. . . .

ARTICLE 7: To accept employment or a public office in the State or in a judicial corporation dependent upon the State clergymen must have the approval *Nihil Obstat* of their diocesan overseer as well as of the government authority. The *Nihil Obstat* is revocable at any time,

if important reasons of the Church demand such revocation.

ARTICLE 8: The official income of clergymen is immune from attachment or execution in like manner as are the incomes of government officials.

ARTICLE 10: Any abuse of wearing clerical vestments or habiliments of holy orders contrary to the regulations of the clerical or governmental authorities will be punished in the same way as misuse of military uniforms.

ARTICLE 11: . . . Concerning an eventual new establishment of a bishopric or a province of the Church or concerning other changes in diocesan circumscriptions within German lands there must be consultation with the government of the particular State, or, if necessary, with the government of the Reich. . . .

ARTICLE 14: . . . Catholic priests in Germany must be German citizens, must have a German certificate of educational maturity entitling them to enter a German university, must have passed examination in the Papal university at Rome

or in a German university after a three years' course of philosophical-theological study.

. . . the appointments for archbishops, bishops and the like will be issued only after the governor, installed by the Reich, has duly ascertained that no doubt exists with respect to general political considerations.

ARTICLE 16: Bishops before taking up their diocesan duties will swear into the hand of the governor or into that of the President of the Reich the following oath of allegiance: "Before God and the Holy Gospel I swear and promise allegiance to the German Reich and to the land of ———, as becomes a bishop. I swear and promise to hold the constitutional government in esteem and to prevail upon my clergy to do the same. I recognize it as my duty to work in the exercise of my office for the public weal and the interests of the German State. . . ." [This is similar to the oaths required of clergymen by Communist governments—Editor's note.]

ARTICLE 19: The Catholic faculties of divinity in the German State universities will be maintained. Their relations to the Church authorities are governed by respective clauses in the previous concordats. The German Government will see to it that uniform lay practices will be secured to all Catholic faculties of divinity in Germany.

ARTICLE 22: When Catholic teachers are to be employed for teaching religion, an understanding between the bishop and the State government must

(Continued on next page)

MAKING A 'DEAL' WITH HITLER



UNITED PRESS PHOTO

Officials of the Hitler government and the Vatican are pictured above at the signing, in August, 1933, of the Concordat between Germany and the Holy See. They are (seated, left to right): Franz von Papen, then Hitler's Vice-Chancellor; Eugenio Pacelli, then a Cardinal and Papal Secretary of State, today Pope Pius XII; and Dr. Buttman, then of the German Ministry of the Interior. The two prelates standing in the photo are unidentified.

CHURCH AND STATE

German Concordat

(Continued from page 4)

precede. Teachers, who because of their doctrine or moral conduct have been declared by the bishop as unfit shall not continue to be employed as teachers of religion so long as that obstacle remains.

ARTICLE 23: . . . In all communities where parents demand it, Catholic public schools will be opened whenever the number of pupils warrants it.

ARTICLE 24: In all Catholic elementary schools only teachers belonging to the Church and approved by the Catholic Church are to be employed.

ARTICLE 26: While reserving rights for later and more extensive regulation of legal matrimonial questions it is agreed that a church wedding in exceptional cases may precede the civil marriage. . . .

ARTICLE 27: To the Catholic officers and men of the German army, as well as to their families, a particular religious exemption is accorded. The administration of the military ministerial office is incumbent on the army bishop. His clerical nomination is made by the Holy See after agreement with the Government of the Reich. Nominations of military chaplains will be made by the army bishop in agreement with the Government of the Reich. . . .

ARTICLE 29: Catholic members of non-German minorities, living within the confines of Germany, will be allowed the use of their native tongue in divine worship, parochial schools and churchly associations in the same manner, legally and actually, as are the Germans living within the respective foreign countries from which those non-German minorities derive.

ARTICLE 30: On Sundays and church holidays in all Catholic churches of Germany a prayer for the welfare of the German State and people will be recited in connection with the main service according to the liturgy.

ARTICLE 31: Catholic organizations and associations . . . are to be protected in their organization and activity . . . providing always that they pursue their aims outside of any political party. The German episcopate together with the government of the Reich will decide which organizations and associations belong to this category. When the Reich or State take direct concern in activities of sport or youth organizations care will be taken that their members can attend divine service on Sundays and holidays and that they are not obliged to do things which are not in line with their religious convictions and duties.

ARTICLE 32: In view of the special circumstances prevailing in Germany and of the guarantees created by the present concordat to insure right and liberty for the Catholic Church, the Holy See will issue regulations, by which neither priests nor members of holy orders may belong to political parties, nor will they be al-

lowed to deploy activities in favor of such parties.

Supplementary Protocol

. . . the Apostolic Nuncio in Berlin remains Doyen [Dean] of the diplomatic corps, as conceded in a previous agreement of 1930. The right of the Church to levy church taxes remains in force. If in the course of twenty days no objections to ecclesiastic candidates because of their political behavior shall have been presented by the German government, the Holy See presumes that no such objections exist. . . .

Chancellor Adenauer's contention that the Hitler-Vatican Concordat is still "binding" has been echoed by Archbishop Aloisius Muench, an American citizen of Fargo, North Dakota, who is the Papal Nuncio to West Germany. Muench went so far as to assert that the Concordat—with all its provisions for governmentally supported and controlled religion—was in harmony with "the U.N. Declaration of Human Rights." (The U. S. State Department has given no satisfactory answer to the question raised last year by Paul Blanshard, viz.: May an American citizen serve as a Papal Nuncio without coming into conflict with that provision of the McCarran Act which says that service under "a foreign state" shall cause loss of citizenship? See *Church and State*, March and April, 1953).

Meanwhile, the Roman Catholic bishops of Austria have adopted a statement at their spring meeting protesting their government's refusal to recognize the Austrian-Vatican Concordat of 1933, which the government contends was a product of the "illegal autocratic Dollfuss government."

Child Ward Cases Involve Question, 'Whose Faith?'

Called upon to determine which of two conflicting faiths should be the one in which a child should be reared, judges in New York and Massachusetts have been forced recently to wrestle with an issue in which considerations of law, humanitarianism, and the competitive interest of various churches all play a part.

Splitting 3-2, the New York State Supreme Court decided in February that young Malcolm Martin, Jr., of Brooklyn, could attend Christian Science Sunday School and public school, as he wished, in spite of a premarital agreement between his parents that all children of the union were to be

reared as Roman Catholics. The father is a Roman Catholic and the mother a Christian Scientist; they are now separated. Before the current decision, the sequence of events was as follows:

Mr. and Mrs. Martin were married in 1938, after the signing of a premarital agreement. (She was then a Lutheran.) Malcolm, Jr., was born in 1940, and was baptized a Roman Catholic. In 1947 Mr. Martin sued for annulment, charging violation of the premarital agreement. Mrs. Martin asked for a separation in a cross-complaint, which was granted to her by the late Justice William T. Powers upon condition that she abide by the premarital agreement. However, Supreme Court Official Referee Meier Steinbrink, on the mother's motion, modified the separation order on February 9, 1953, holding that inasmuch as the boy had been attending Christian Science Sunday School for several years the referee could not make a "decree which would strip him of his independent judgment" in spiritual matters. This view was upheld by Justices Frank F. Adel, Frederick G. Schmidt and George J. Beldock of the appellate division. Dissenting Justices Henry G. Wenzel, Jr., and Charles E. Murphy contended that the mother should be "required to fulfill her promise" and that a child of 12 is not "sufficiently mature to make its own decisions."

In the Massachusetts case, Essex County Probate Court Judge John V. Phelan has denied an adoption petition on the ground that the prospective foster parents are of a different religion from that of the real mother in the case, which involves a twin baby boy and girl. Although the real mother "a Roman Catholic" had already consented to the adoption and the children had actually been living with the petitioners for a year, Judge Phelan held the arrangement unlawful under the 1950 Massachusetts adoption statute. A motion to intervene on behalf of the petitioners, Mr. and Mrs. Reuben Goldman of Marblehead, has been filed by the American Jewish Congress, and the case is to be decided by the Massachusetts Supreme Judicial Court. Attorneys Gerald A. Berlin, Shad Polier and Will Maslow argue that Judge Phelan erroneously interpreted the adoption statute, but that, in any event, the statute is unconstitutional because it violates freedom of religion by denying the common law right of a parent (the real mother in this case) to change her child's religion.

Stamp

(Continued from page 1)

new ten-dollar gold piece without the "In God We Trust" motto. Roosevelt declared his "very firm conviction that to put such a motto on coins, or to use it in any kindred manner, not only does no good, but does positive harm, and is, in effect, irreverence which comes dangerously close to sacrilege. . . . Any use which tends to cheapen [religious sentiment], and above all, any use which tends to secure its being treated in a spirit of levity, is from every standpoint profoundly to be regretted. . . . It seems to me eminently unwise to cheapen such a motto by use on coins, just as it would be to cheapen it by use on postage stamps or in advertisements." In its own letter, the American Humanist Association said that the "spiritual foundation on which our government was built . . . is a shared respect for the dignity, worth and freedom of every human being," regardless of belief or disbelief. "When we begin to ground our government on God, we are heading toward autocratic theocracy, not democracy, for to define which 'God' is meant will soon enough require authority. Sooner or later, then, the idea will appear that the unbeliever—which is to say the man who does not believe in the officially defined creed—cannot be a first-class citizen."

Policy in Doubt

Although bills such as those of Rep. Rabaut have been commonplace, Congress has refrained from acting upon them in keeping with a current policy of the House Committee on Post Office and Civil Service. Answering a recent POAU query, Rep. Edward H. Rees of Kansas, Committee chairman, wrote:

"Some years ago this Committee adopted a policy whereby it does not consider any bills directing the issuance of commemorative stamps. This policy has been strictly adhered to. The authority to issue such stamps rests with the Postmaster General." Previously, the Post Office Department, through Assistant Postmaster General Albert J. Robertson, had advised POAU that the issuance of sectarian commemorative stamps was "extremely unlikely" (*Church and State*, March).

Nevertheless, considerable agitation for new "religious" postage stamps persists. Rep. Rabaut has made public a letter of April 8 from Ernest A. Kehr, the stamp news editor of the *New York Herald Tribune*,

French Hierarchy Steps Up School Subsidy Drive

A two-pronged attack on the failure of the French government to subsidize parochial schools and on parents who do not send their children to church schools was made by the country's Roman Catholic prelates at their recent plenary assembly in Paris. Announcing a plan to reorganize the Church's educational system on a national instead of a diocesan basis, the bishops and archbishops complained that some Roman Catholics were sending their children to state schools to avoid the expense of a parochial school education. To ease this situation, the leaders of the hierarchy expressed hope that the French National Assembly will soon open debate on bills for state subsidization of church schools.

On the elementary level, about 17 per cent of French children are attending non-public schools. On the secondary level, some 34 per cent are in religious schools.

congratulating the Congressman for cooperating in the "In God We Trust" stamp campaign. Kehr himself received the May Christopher \$100 award for his work in the campaign. (The Christophers were founded by the Roman Catholic priest, Father James Keller, to "exemplify the good which individuals can accomplish . . . by being mindful of Christ in their daily tasks.") Two Christmas stamps have also been proposed. One, to honor Phillips Brooks, author of the hymn, "O Little Town of Bethlehem," was suggested by a Congregational minister of North Andover, Mass., and recommended to Congress by Rep. Thomas J. Lane of that state. The other, originating in the California legislature and introduced into Congress by California's Rep. Harlan Hagen, would be the Nation's Christmas Tree stamp. Other proposals are for a Jewish Synagogue Tercentenary Stamp and an Evanston (Second Assembly of the World Council of Churches) stamp.

Foreign eyes are also watching the current pressure campaigns with interest. St. Gabriel's Academy of Philately was recently founded in Vienna "to promote scientific research into the use of Christian themes on postage stamps all over the world."

As this issue goes to press, Postmaster General Summerfield has announced the forthcoming issuance on June 24 of a 3-cent "In God We Trust" stamp. This stamp will replace the Thomas Jefferson presidential stamp which has been in use since 1938.

Amish Fight Due For Court Airing

Amish parents of Lancaster County, Pennsylvania, have been accused by the attorney for East Earl Township of being "not exactly honest" in petitioning for an independent school district. Rejection of their petition by Dr. Francis B. Haas, state superintendent of public instruction, and by the Lancaster County Court, caused the Amish leaders to file an appeal with the Supreme Court of Pennsylvania.

"... the [487 Amish] petitioners say they want better facilities for their children to school after the age attorney Robert Rupp of Lancaster, "but in reality they want to keep their children age 14 and over out of school and they also want to lower their school taxes." Many Amish parents have been fined and jailed for defying the law. "Higher education," say the Amish, corrupts their children.

Stanley Foltz, attorney for the Amish, argues that the Lancaster County Court erred in its decision and that the state superintendent cannot constitutionally reject new school districts.

Form Philippine Group On Religious Freedom

A new organization "to uphold the principles of religious liberty and the separation of church and state and to advance education for democracy in the Philippines" was formed recently following a meeting called by Presiding Bishop Enrique C. Sobrepna of the United Church of Christ. The situation which the group confronts was described on April 15, in the American publication, "United Evangelical Action," as follows.

"Since President Magsaysay took office some things . . . have improved, but the Roman Catholics are putting forth an effort to use his regime for their own purposes. They got the President to appoint a fanatical Roman Catholic, Pastor Endencia, to the post of Secretary of Education. Endencia, a lawyer and prominent Knight of Columbus, is strongly in favor of the unification of church and state. He personally visited the Protestants in his home town and urged them to return to the Catholic Church. The . . . Church is openly pushing for compulsory Catholic religious education in the schools. The bishop of Northern Luzon made the statement that the Catholics want to make the public schools a tool and arm of the Church. . . ."

Private Bills

(Continued from page 1)

Hospital in Methuen," and a man who "might be ineligible for citizenship by virtue of an admitted former membership in the Fascist Youth League. . . ." Another bill, H. R. 8262, by Rep. Louis C. Rabaut of Michigan, would require the United States Treasury to refund \$1,000 to the Rev. Philip Batrocetti, S.O.S.B., of Detroit, because security bonds which he had posted for two fellow clergymen and would-be immigrants had been forfeited. "Are other people's forfeits rebated?" *The Christian Century* asks.

One special bill affecting a Protestant clergyman is also mentioned. This involved a Canadian who had been convicted of petty larceny 30 years before, when he was not yet a minister. He had restored the \$20 involved and drawn a suspended sentence. Now a minister of 20 years standing with an American wife and children, a private bill has removed the bar against his entry because of this black mark on his record.

Colombian Cardinal Says New Rule Great 'Benefit'

Colombia has reaped "immense benefit" from the government's special order (Circular 310) imposing new restrictions on religious liberty, Cardinal Luque, Archbishop of Bogota, declared recently.

Circular 310, issued on January 28 by Minister of Government Lucio Pabon Nunez, consisted of six clauses. The first guaranteed "complete liberty of conscience" to non-Catholic citizens and resident foreigners; the other five imposed severe restrictions to make sure that "liberty of conscience" would not be exercised too freely. These latter clauses follow:

2. Such persons [non-Catholics] may not be molested, troubled or perturbed in the exercise of their religion provided that their services of worship take place in Churches and Chapels made for that purpose.

3. Non-Catholic citizens and foreigners resident in Colombia, whether they be ministers, pastors, or Church members, may not carry out any action of public proselytizing nor employ methods of propaganda outside of the building where they celebrate their services.

4. The presence of Protestant ministers in Mission Territories [about three-fourths of the country's area], in conformity with the stipulations of the 1953 Treaty on Missions between Colombia and the Holy See, is protected by Constitutional guarantees, but subject to the restriction prohibiting the exercise of any

public missionary work or any educational work except for the children of non-Catholic foreigners.

5. In all events, Christian morality, the Catholic religion, its ministers, and the laws of the Republic shall be respected, and such services shall not be subversive of the public order (Article 53 of the National Constitution).

6. This Circular replaces Circulars No. 5106 of September 3, 1953, and No. 4793 of October 24, 1953, previously issued by the Ministry of Government. [These Circulars imposed restrictions on non-Catholics in the Catholic Mission Territories; the new Circular imposes its restrictions on non-Catholics everywhere.]

Attributing the new government curbs to alarm over "the vigorous growth of Protestant Christianity (51 per cent increase in membership from 1948 to 1953)," the Evangelical Confederation of Colombia observes in a recent report that "the government of Lt.-Gen. Rojas Pinilla has moved to an extreme anti-Protestant position far beyond that of arch-Conservative ex-President Laureano Gomez."

As a proposed new national constitution is being considered by the Colombian Constitutional Assembly, Cardinal Luque and his colleagues in the Roman Catholic hierarchy are actively campaigning to have strong religious controls incorporated into the nation's basic law.

One result of the government's new iron-fist policy has been the closing of Protestant schools on the San Andres and Providencia Islands, where the people happen to be "predominantly Protestant and have been so for generations," according to a recent petition of the inhabitants. In addition, a Roman Catholic Capuchin monk has been appointed public schools director. In their petition the islanders urge a government inquiry into the educational system with a view to placing all public schools on a secular basis staffed with lay rather than clerical persons.

Another recent school closing occurred in the municipality of Tirralta, Cordoba Province, where according to the Roman Catholic weekly, *El Deber*, a Protestant school was closed in compliance with a provision of the agreement signed between Colombia and the Vatican last year. The number of Protestant schools closed in Colombia during the past six years totals well over 100, according to the Evangelical Confederation.

The month-by-month pattern of scores of "incidents" all over the country continues to occur. Recent victims of local police repression or priest-led mob action have included Protestants in: Choco, Magdalena, Bolivar and Cundinamarca Departments.

U. S. 'Conformity' Bad, Say Catholic Educators

"In all teaching centers of any kind and level, whether they be State schools or not, the instruction shall be adapted to the principles of dogma and ethics of the Catholic Church. . . ." —Article XXVI of the Spanish-Vatican Concordat, August 27, 1953.

"Whereas, the striving for unity in American democratic society is interpreted by some as requiring uniformity of thought and attitudes in our youths, be it

"Resolved that our Catholic schools, on all levels of instruction, resist conformity to thought which aims to standardize our attitudes, reduce the critical judgement, and abdicate reason in obsequious assent to unworthy patterns of present-day thinking." —Resolution adopted April 22, 1954, at fifty-first annual convention of National Catholic Educational Association, Chicago, Ill.

The difference is that in Spain, where Roman Catholics are the majority, the government-imposed "uniformity" is a Roman Catholic uniformity, whereas in the United States, where Roman Catholics are a minority, a government-imposed "uniformity" would be a non-Catholic uniformity.

'Fair Play' Urged On School Critics

Church leadership was described as "vital in helping us to return to the fundamental and traditional American rules of 'fair play' in our criticism of public schools," by a recent speaker before the Arlington (Va.) Ministerial Association. The speaker, Lindley J. Stiles, dean of education of the University of Virginia, added: "To furnish this leadership, the church must first of all disqualify itself as one of the participants in the controversy about the public schools."

Noting that since World War II reckless attacks on the public schools, often inspired by "professionals skilled in marshalling the forces of reaction," had seriously shaken public confidence in the schools, Dean Stiles said that such criticism was a grave threat to democratic society. "The offering of constructive criticism is the obligation of every citizen," he observed, "but where criticism of the schools is solicited and given, an obligation rests with all citizens and their school authorities to separate destructive attacks from constructive proposals."

The speaker asserted that many critics of the public schools "strive to set . . . group against group. . . ."

Irish-Style Censorship Sought for Australia

Moves for greater censorship powers have been made recently by the Australian labor governments of Queensland, New South Wales and Victoria, and "blasphemous" literature has been singled out for potential government action by some of the participants in debate over the proposals. If the demand for government suppression of "blasphemy" is successful, it will involve state usurpation of authority to define "sacred" religious doctrine. In the United States, the Supreme Court declared such governmental action unconstitutional in "The Miracle" motion-picture case (*Church and State Newsletter*, July, 1952).

The danger in the new proposals has been recognized by many "ordinary Australians," according to Albert E. Norman, Australasian News Bureau chief of *The Christian Science Monitor*. In an article published on April 9, Norman observes that critics of the censorship program have sighted an "Ireland pattern" in its structure. They "were not encouraged by the attitude of the Queensland Attorney General to traditional immunity of the mails from censorship in Australia," he continues. "When it was suggested to the minister that federal intervention to prevent the mails being used for distribution of low-grade literature would mean opening all mail, he replied: 'What does it matter?'"

"The evidence suggests that there is a degree of cooperation between the three Labor administrations to widen their censorship powers. For one thing, their various announcements to this end have been almost a chain of echoes. Moreover, the ad-

ministrative pattern of each state censorship scheme broadly follows that of the Irish Censorship of Publications Act. Like the Irish Act, the projected Australian measures are claimed as primarily for the suppression of low-grade literature.

"But the history of the Irish Act shows that wide censorship powers are gradually employed to gather in numerous other types of publications, including the works of front-rank world authors. It is worth noting that the total number of books banned under the Irish Act reached 765 in 1953. In addition, numerous periodicals and newspapers, both British and American, were banned."

Farley Asks 'Single Standard' of Morality

In an address which called upon Roman Catholics to re-examine their approach to the duties of citizenship, former postmaster general and Democratic Party leader James A. Farley said early this year that only scrupulous adherence to "the single standard of morality for public office" can make politics a clean pursuit in which decent men can engage for the good of their country. Addressing the St. Paul Guild in New York City, Farley observed:

"... Unhappily, Catholics in power have been as prone to abuse their trust, if not more so than their non-Catholic brethren. We cannot evade facts. We should not bury our heads to the truth after the manner of the ostrich hiding in the sand.

"In recent scandals involving men in public life the identification of Catholics among the betrayers of trust came so often as to bring us a heavy sense of shame. . . . Too often, especially among Catholics, men in public office feel that there is one code of conduct for their private lives and an entirely different code for their public lives. . . ."

About a week after Norman's article appeared, a Reuters dispatch from Dublin said: "Three books by novelist John Steinbeck have been banned in Ireland, the Eire Censorship disclosed today [April 16]. They are 'Cup of Gold,' 'The Pastures of Heaven' and 'The Pearl Burning Bright.' The Board banned 76 other books and six periodicals."

Archer Speaking Schedule Grows

As this issue goes to press, additional engagements have been made for Executive Director Glenn L. Archer's current speaking tour in the South and Midwest. These include: morning of May 3, at Kentucky Wesleyan College, Owensboro; evening of May 3, First Baptist Church of Owensboro, Dr. Robert H. Humphreys, host pastor; noon of May 4, ministers luncheon at Immanuel Baptist Church, Paducah, Ky., Dr. Frank Norfleet, host pastor; morning of May 5, conferences at Georgetown College, Georgetown, Ky.; evening of May 5, at Immanuel Baptist Church, Lexington, Ky., the Rev. Wayne Todd, host pastor.

The above are in addition to the engagements at Fort Worth, Tex., Louisville, Ky., and Chicago, Ill., announced in the April *Church and State*.

Details are being completed for POAU area meetings in Detroit, Mich., and New York, N. Y., scheduled for May 21-22 and May 24-25. Emmett McLoughlin, author of *People's Padre* (Beacon Press, Boston, 288 pages + 12 pages of photographs, \$3.95) will share the platform with Archer at these meetings.

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... according to Catholic moral principles censorship is permitted to those who have the right and the duty to supervise the conduct of others and to protect them from moral harm. . . . To claim that everyone should be allowed to judge for himself as to what books he may read or what plays he may attend is an utterly unrealistic approach to the problem. . . . those in posts of civil authority are also empowered to exercise censorship for the moral welfare of the citizens of the state.—Father Francis J. Connell, C.S.S.R., dean of Catholic University's school of theology, at panel session of the 34th national session of the National Council of Catholic Men.